

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, MAY 5, 1910. NEW SERIES VOL. XII. NO. 18

COMPENSATION.

FRANCES R. HAVERGAL.

O the compensating springs! O the balance wheels of life,
Hidden away in the workings under the seeming strife!
Slowing the fret and the friction, weighting the whirl and the force,
Evolving the truest power from each unconscious source.

How shall we gauge the whole, who can only guess a part?
How can we read the life, when we cannot spell the heart?
How shall we measure another, we who can never know
From the juttings above the surface the depth of the vein below.

Who would dare the choice, neither or both to know,
The finest quiver of joy or the agony-thrill of woe?
Never the exquisite pain, then never the exquisite bliss,
For the heart that is dull to that can never be strung to this.

Great is the peril or toil if the glory or gain be great;
Never an earthly gift without responsible weight ;
Never a treasure without a following shade of care;
Never a power without the lurk of a subtle snare.

Then hush! O hush! for the Father knows what thou knowest not,
The need and the thorn and the shadow linked with the fairest lot;
Knows the wisest exemption from many an unseen snare,
Knows what will keep thee nearest, knows what thou couldst not bear.

Hush! O hush! for the Father portioneth as He will
To all His beloved children, and shall they not be still?
Is not His will the wisest, is not His choice the best?
And in perfect acquiescence is there not perfect rest?

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News in The Circle.

By MARTIN BALL.

Pastor M. O. Patterson, of the Second church, Jackson has been in a good meeting at Ellsville. There were several additions to the church.

The church at Greenville, Texas, has recently enjoyed a gracious revival. Pastor E. L. Coopers is happy. Sixty-nine additions—69 by baptism.

We lift our hat to Bro. A. J. Miller, of Leland, for kind words concerning "News in the Circle. It is a pleasure to do anything that is helpful to the brethren.

Pastor R. J. Wood, of Rosebud, Tex., was lately assissted in a splendid meeting by the Rev. F. W. H. Johnson, of Hawley, Texas. Thirty-two additions by baptism.

At Coldwater, Texas, there was recently held a great meeting. More than 85 additions to the church. The pastor's salary was raised by an addition of more than \$500.00.

The Chestnut Street church, Louisville, Ky., last Sunday set apart to the free work of gospel ministry Bro. H. F. Gilbert. The examination was conducted by Dr. DeMent of the Seminary.

The church at Kosciusko has just added four large Sunday school rooms to the building. This will mean much to the work of the school. Pastor Roper is a splendid preacher, pastor and leader.

The church at Kosciusko, W. A. Roper, pastor, has made a great advance in their foreign mission collection. Kosciusko's best in the past is \$282.00, this year they went to \$500.00, almost 100 percent advance.

Rev. T. A. Beasley has just closed the most successful session of the Echu High School, 224 enrolled. The amount of work Brother Beasley is doing is marvelous. The good he is accomplishing as teacher and preacher is wonderful.

Rev. E. L. Wesson, of New Albany, delivered the literary address at the Echu High School, and it was superb. His subject was "A Well Rounded Man." He held the large audience for 40 minutes in interested attention.

Pastor A. J. Miller of Leland, writes: "Our annual meeting begins next Lord's Day, with Evangelist W. D. Nowlin as preacher and Mr. and Mrs. Bourquin in charge of the music. We will use a tent and are expecting a great blessing from our Lord."

Evangelist W. H. Slidge was recently

with Pastor James A. Brown at Bloomington, Ind., one week. Twenty-five people were added to the church as a result of this week's work. Brother Sledge is a power wherever he goes.

Some of our churches are making sacrifices to help the boards out of debt.

The church at McCool, W. A. Roper, pastor, has given this year \$350.00, breaking all previous records. Wonder if there is another one Sunday church in the state that has ever done as well, if so, let us hear from you.

In the great meeting at Wiggins, in which Pastor R. C. Joyner had the assistance of the Rev. H. R. Holeomb, of McComb City, there were 66 added to the church and the church much revived. This was accomplished in the face of many difficulties.

The church in Moultrie, Ga., Dr. Arch C. Cree, pastor, is arranging to support the fourth foreign missionary. The members of the church sustained six mission Sunday schools in town and the country immediately surrounding.

The Florida Baptist Witness has recently been moved from Jacksonville to Lakeland. The paper is under the control of the State convention. That work of management does not appear to be a success.

We enjoyed meeting Bro. G. W. Potter, of Nettleton, last week. He was visiting his son at Pontotoc. For some time his health has been very bad, but he is improving now. As a teacher and preacher no one has accomplished more than he in north Mississippi. May his life be spared yet many years to do the work he so much loves.

The Oakdale church, Mobile, has just closed a splendid meeting. Pastor Geo. M. McRae was aided by State Evangelist W. W. Howard. Forty-two were added to the membership, 32 by baptism.

The church at Florence, Ala., will complete a splendid house of worship June 1.

Rev. J. W. Willis, recently of Oklahoma, is the aggressive pastor. The meeting house and parsonage were burned last July. They did not murmur nor complain, but went to work.

The Religious Herald gives a good picture of Rev. H. C. Mabie, who recently accepted the pastorate of the First church, Bluefield, W. Va. He enters upon his work at once. Mrs. Mabie traces her ancestry directly to the associates of Roger Williams.

The Central Church, Memphis, Tenn.,

Thursday, May 5, 1910.

has enthusiastically called Dr. J. L. White, of Greensboro, N. C. He has not yet announced his decision, but it is confidently thought he will accept. He is one of our strongest preachers.

The Middle Texas Sunday school convention held its annual session April 13-16, with the Fall Creek church. The attendance was large and interest great. Rev. J. H. Wright, of Nashville, was made chairman, and B. H. Lovelace, sec-

Rev. W. B. Sausing, who recently went to Texas, is in great demand for meetings. He lately held a successful meeting at Sequin with gracious results. He begins a meeting at League, his own church, the fourth Sunday in April.

The two churches in Johnson City, Tenn., have united and formed one strong church, with 500 members and called Rev. T. G. Davis to the pastorate. The church selected the name Central Baptist. The union was brought about by a meeting held some time ago, conducted by Evangelist Geo. H. Crutcher, of the Home Board.

We were much grieved that we could not attend the north Mississippi Sunday School and B. Y. P. U. Convention at Houston. Every one who attended reports a great convention and much good accomplished. The attendance was large. The next meeting will be held with the church at West Point.

April 11 the Ladies' Aid Society of the First church, Montgomery, Ala., celebrated the 75th anniversary. W. B. Davidson, the senior deacon of the church extended greetings from the officers of the church, and Dr. C. A. Stakely, the pastor, delivered an address upon the remarkable and successful work of the society. Wonder if there is another society that could this year celebrate the Diamond jubilee.

Bro. W. W. Keys, one of the editors and business managers of the Baptist Courier of South Carolina, died April 18. He was a bright, useful Christian. All who knew him loved him. His reward will be great. We deeply sympathize with Dr. Thomas, his co-laborer, in this hour of grief. He will greatly miss Brother Keys' genial companionship and charming fellowship.

The result of the great meeting, held in Alexandria, La., the Rev. Chas. T. Alexander, pastor, by Evangelist L. R. Scarborough, of Texas, is simply charming. Fifty-two additions by baptism and the entire town stirred. Brother Scarborough occupied the chair of evangelism in the Southwestern Baptist Theological Seminary. He does not hold union meetings.

"True eloquence I find to be none but the serious and hearty love of truth."

Thursday, May 5, 1910.

A REVIVAL AND A REVELATION

(W. A. Hewitt).

During the latter part of April it was my privilege to spend a week with Pastor J. I. Kendrick and his good people at Lafayette, La., in a revival meeting. This is a town of some 7,000 inhabitants, located 146 miles west of New Orleans. It is said that this is the garden section of the state, from a material standpoint, but evangelical churches are scarce there, and Baptists churches very scarce. The Southern Pacific railway runs through that section with its fertile fields and prosperous cities; but there is not on that road a Baptist church, not even a Baptist preacher, between New Orleans and Lafayette.

To be a Baptist there means almost a disgrace, as no one there are Baptists except negroes.

The negroes do not know any better than to be Baptists everywhere. They take the Book just as it reads. For white people to be Baptists in that country is something new to the natives. The eyes of the people have been blinded by the devil, through the priests, whose conduct is often outrageous. While there, it became my painful pleasure to publicly denounce some of their pernicious practices.

I learned from some people who know and some of them Roman Catholics, that among the Catholics there is an unrest and dissatisfaction that is distressing; that the church is making a last desperate effort to hold its members through the Knights of Columbus, a political organization. Sooner or later, she must totter to her fall.

Brother Kendrick, a persistent worker, and a tactful, consecrated pastor, began at Lafayette five years ago with three members, now the church has about 50 members. During the meeting we received about 10 for baptism—four of them from the Catholics. Some other Catholics made public profession of Christ as their Saviour, and many more attended the meetings and were greatly interested.

While I could not be with them but a week, yet the Lord gave us a gracious meeting and we praise him for this opportunity of service.

Columbus, Miss.

STARKVILLE

(W. A. Jordan).

Our final report for home and foreign missions for the convention year will be \$922.00. This is a great advance over any previous year. I can not understand why it is that we are so far behind if all the churches have made advances like this one. And if all the churches have not increased their contributions then I don't understand that. What is the matter with the preachers? Has not the Laymen's movement had a salutary effect on the preachers and through

each of us has the power of making happier, sunnier the little spot wherein our daily life is spent.—Archbishop of Canterbury.

That time is the worst employed which we give up to regrets, unless we learn from them lessons for the future.—Due de Levis.

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them the churches? We had men here at Starkville who had been content to give \$5 and \$10 to foreign missions who gave \$50. This was a gratifying forward movement. We called together the deacons and agreed to raise \$500 for foreign missions and we did it. Brother pastor, we can do what we determine to do. I hope we shall not be disappointed. West Point gave twice as much to foreign missions as they did last year. Starkville gave four times as much. I know of several others who have greatly increased. Now what is the matter? Where are the other churches? Have they decreased? If all have increased why does not our board show up better? Hope to go to convention. We hope there will be no debt.

MONUMENT TO DR. HAWTHORNE

(John Roach Stratton).

After conference with Mrs. J. B. Hawthorne, the widow of our greatly beloved Dr. J. B. Hawthorne, a group of friends have undertaken to raise a fund for the purpose of erecting a suitable monument over his grave in Hollywood cemetery, at Richmond.

Dr. Hawthorne served our denomination so long and so faithfully and with such brilliant and notable success, that it seems entirely appropriate that the brotherhood whom he loved so dearly, and for whom he wrought so faithfully, should erect a suitable memorial to his noble and honored memory. Such a monument is not only appropriate because of his worth as a man and the greatness of his service, but it will bring great comfort to the heart of his faithful and devoted wife, and it will serve to show to future generations that Southern Baptists appreciate their great men.

The undersigned has been asked to lead this movement to raise at least, one thousand dollars (\$1,000.00) for this purpose. We desire to round up the matter before or soon after the approaching session of the Southern Baptist convention.

We appeal to the friends and admirers of Dr. Hawthorne to send in at once their subscription to the monument. The subscriptions can be paid any time between now and the first of next November.

Address all correspondence and send all subscriptions to me, care of the Seventh Baptist church, Baltimore,

Each of us has the power of making happier, sunnier the little spot wherein our daily life is spent.—Archbishop of Canterbury.

That time is the worst employed which we give up to regrets, unless we learn from them lessons for the future.—Due de Levis.

ABERDEEN.

(A. J. Brown).

Aberdeen Baptist Church has paid to foreign missions \$250, and to home missions \$178.35. This is a small advance over last conventional year, considering the financial condition following the shortest crops last year I've any recollection of in this section, I feel encouraged and enter the new conventional year with hopes and expectations for a decided advance over anything in the past. May the Lord abundantly bless the great convention to assemble in Baltimore next few days and may the invigorating note be flashed to all the world that the obligation of the Home and Foreign Boards have been fully met.

Beginning on Tuesday after the second Sunday in April and continuing ten days we have held one or the best meetings of the Brookhaven Baptist Church. Brother John F. Furser, of Atlanta, Ga., was with us.

The Lord was indeed in the midst of his people in great power. Aside from those who were led to Christ, the church had a great and I trust a permanent uplift in spiritual life. Fraternally,

R. H. PURSER.

LOWER LIGHTS.

Mr. Moody was just finishing his sermon pleading with sinners to come to the Saviour, and with Christians to so live that others observing them would be led to that Saviour. He told the following incident:

"On a dark stormy night, when the waves rolled like mountains and not a star was to be seen, a boat, rocking and pluming, neared the Cleveland harbor. 'Are you sure this is Cleveland?' asked the captain, seeing only one light from the lighthouse. 'Quite sure, sir,' replied the pilot. 'Where are the lower lights?' 'Gone out, sir.' 'Can you make the harbor?' 'We must or perish, sir.' With a strong hand and a brave heart the old pilot turned the wheel. But alas! in the darkness he missed the channel, and with a dash upon the rocks the boat was shivered and many a life was lost in a watery grave. Brethren, the Master will take care of the great lighthouse; burning!"

"The incident," says Ira D. Sankey, in his "Story of My Life and of the Gospel hymns," "made such an impression on P. P. Bliss that he wrote the hymn:

Brightly beams our Father's mercy
From the lighthouse evermore,
But to us he gives the keeping
Of the lights along the shore.

—The Central Presbyterian.

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THE POLICY OF OUR CONVENTION

The periodical high pressure in our
mission collections and the proverbial
deficit are causing some deep thinking
on the part of those of us who are deeply
interested in the largest success of
our home and foreign mission work.

Just a suggestion or two about making
this change. Do not increase our
present number of missionaries for the
ensuing year. Possibly it might be better
to withdraw a few, but certainly do
not increase. Urge our churches to
more general and larger giving. Let
there be inaugurated a vigorous work of
mission education, so as gradually to in-
crease our mission fund. Of course
while this work is going on preparatory
to a complete transition from the present
to a different method, it will be necessary
to borrow some money on which we shall have to pay interest. Also it
will be necessary to spend considerable
money for a while on collection agencies. But let there be a well-aimed effort
to reduce both these items of expense
to the minimum, and finally to cut them out entirely. Then the question
arises, shall we order an enlargement
of our mission work? That is precisely
what every loyal, loving heart feels like
doing. But what does the cool, level,
business head say? Does it not say,

ought not to be used in paying interest,
if there is any better way for carrying
on the work. Such a course is very seriously
in the way of the development of our people along mission lines. It is
discouraging to the debutante in mission
endeavor. Under present arrangements
our Boards are doing business very much after the fashion of many
farmers in the country. They are a
year behind. To our way of thinking
the cash basis would be far better. Of
course the difficulty of making the
change is apparent.

Also the extra expense in gathering
funds to meet the pressing debts of the
Boards is a considerable item, and becomes
an additional impediment in the
development of our undeveloped forces.
An additional one is also found in the
high pressure methods usually employed
to compass the debts.

But it has been insisted that in order
to get our people to do anything like
what they ought to do it is necessary to
put this burden and pressure on them.
Our experience has been that it is easier
to get money from our people to put
into future projects and enterprises than
to get it from them to pay debts. The
theory that we get more money out of
people to pay mission debts than we
could get out of them to pay for future
work is contradicted by the course of
our Presbyterian brethren who are running
their mission work on the cash
plan, and are at the same time giving
largely more per capita than Baptists
are giving on the credit plan. Of course
it is impracticable to make a sudden
change from the present method to a
cash basis. A farmer a year behind can-
not go to the cash basis in a day nor
even in a year. But we can start in the
direction of a cash basis and bend every-
thing to that end.

Mississippi has under her great
captain achieved a great victory for
which she is devoutly thankful to the
Giver of every good and perfect gift.

Rev. H. D. Wilson's correspondents
will address him at Brantley, Ala., instead
of Louisville, Ky., as he has accepted the Brantley pastorate.

The editor and family acknowledge
the receipt of an invitation to attend the
marriage of Rev. S. P. Morris and Miss Florence Fowler Bowen, in the
Baptist church at Handsboro, Miss., on
May 10th. Miss Bowen is a daughter of
Rev. O. D. Bowen, of Handsboro, so
widely known and so tenderly loved by
God's people. Bro. Morris is pastor of the
Calvary Baptist Church, Vicksburg.

The thirty-first annual convention of
the State Sunday School Association was the best in its history. 1081 delegates
from 44 counties and probably
1,000 visitors. The parade was the largest
ever witnessed in the United States. The
offerings were twice as large as last
year which insures the putting in the

Thursday, May 2, 1910.

Thursday, May 5, 1910.

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field of another worker to look after the
organized classes.

A telegram from Dr. R. J. Willingham
says: "Mississippi gave for foreign mis-
sions this year \$36,464.68. Debt some
larger than last year. Total receipts
over one-half million."

A telegram from Dr. B. D. Gray an-
nounces that Mississippi has given for
home missions a glorious year's work.
The Board is out of debt with small
balance.

A later telegram from Dr. B. D. Gray
announces that Mississippi has given for
home missions \$28,108.75.

LETTER NO. 32.

(R. S. Gavin).

The two special tourist sleeping cars
and a day coach will be on side track
near union depot Monday, May 9th. It
is expected that passengers who reach
Jackson at 9 a. m. and later in the day
can enter these cars, and deposit their
baggage as soon as they reach the city.
Those who will have to change cars at
Jackson should reach Jackson in the
morning, so all things can be properly
arranged. The train is scheduled to
leave Jackson at 2:25 sharp on the after-
noon of May 9th. Some of Mississippi
folks will go over the A. & V. Ry. from
Jackson. It will be a risk for anyone to
wait to come on train scheduled at about
2 p. m. If they should be the least late
they would miss the specials.

SEND YOUR PASTOR.

In recent years many of our churches
have fallen into the commendable habit
of paying the expenses of their pastors
to the Southern Baptist Convention. It
would be a fortunate think if many more
would join this number. This year the
expenses will be a little heavier than
usual on account of the distance. \$50.00
would be the least one could make the
trip on. Nearly any pastorate with a lit-
tle effort could raise this amount, and
the investment would be a good one.
Will not some one in each pastorate sug-
gest the matter and thus start the ball
rolling? It is greatly to the interest of
our churches that their pastors attend
these gatherings.

TEACHER TRAINING AWARDS

Mississippi.

Clinton—Miss Mariah Johnson, Diploma,
Seals 2, 3, 4, 5, 6, Red.

Laurel—Mrs. J. B. Jarvis, diploma;
Mrs. B. C. Rowell, diploma; Mrs. L. R.
Waters, diploma; Mrs. L. G. Gates, diploma;
Miss Jessie Ellis, diploma; Miss Bessie
Waters, diploma; Mrs. Ida Shinn, diploma;
Mrs. Robert Steinwinder, diploma; Mr. Goode
Montgomery, diploma; Rev. L. G. Gates, diploma.

West Point—J. G. Westbrook, diploma;
Mrs. Walter H. Jones, diploma;
Rev. L. E. Barton, diploma; Mrs. J. H.
Crawford, diploma; Miss Caretn Brinker,

sion, and in the free expression of your
doubts you are most certainly doing all
within your power, as her mother, to
make her doubt her own regeneration.

I think it is too bad! And yet yours
is not the only child I have ever known
that has become a Christian, not be-
cause it has a father and mother, but in
spite of one, or both, of the parents.
Please do not doubt the genuineness of
your daughter's conversion because it
is so new to you. It is really a reflec-
tion on you, as your twelve-year-old
daughter's mother, to say that her wish
to join the church is a new one to you.
I reckon you have been less a mother
with reference to the religious training
of your child than with respect to any-
thing else.

**Do you doubt her conversion be-
she is but twelve years old?** How old
do you think one ought to be before be-
lieving in Jesus Christ? "Believing"
is not so much a mental process as it is
a heart-change. It is with the heart
and not with the head, that one believes
unto salvation. See Roman 10:10. Cer-
tainly the mind cuts an important fig-
ure in conversion; but a mere mental
assent is not enough to bring about re-
generation. The spiritual part of our
being receives its impressions through
the mind, and these **impressions** are com-
pleted in the different **expressions** that
result from the proper exercise of that
law of volition of the soul, which is the
sacred and inalienable right of every
one, and which even God himself cannot
disregard or over-ride. "But," you ask,
"how early in life can one believe unto
righteousness?" I answer: "I do not
know." Certainly though, before one is
twelve! I think that by the time one
can choose to do **wrong**, he can choose
to do **right**. And to say that one can
choose between right and wrong, is to
admit that he is able to choose between
God and the devil. Now, children are
able to choose between right and wrong,
God and the devil, not as grown folks,
but as children, and **little** children, as
"little ones." I reckon by the time your
daughter was five or six, when she
would do certain things, you would say:
"Now, you know better than that."
Maybe you not only told her you would
"spank" her if she didn't quit doing
what you knew she knew was wrong, but
likely you did. Well, if she knew wrong
from right at five or six, don't you
reckon she knows right from wrong
now? Why give her credit for having
been able to exercise better sense about
some things at five or six than she has
about the main thing at twelve? She
knows a great deal more than you think,
and she has known much of it much lon-
ger than you imagine. You are still
thinking of her as she was in her swad-
dling clothes; but she put off her baby
dresses several years ago. Don't think

(Continued on page eight).

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

TEMPPERANCE LESSON.

(Lesson 6. Prov. 23:29-35. May 8.)

Golden Text—"At the last it biteh like a serpent and stingeth like an adder." Prov. 23:32.

We turn aside from the Gospel of the Kingdom today to study the words of a wise man in regard to temperance. Whether Solomon or some other wise man wrote the lesson is immaterial. It is a lesson suitable for the world in all ages. There is no more pitiful scene in the Bible than this moving picture exhibition of the intoxicated man. It is wonderfully true to life.

In what Old Testament book is this lesson found? How many writers can you find as part-authors of this book? (10:1. 22:17. 25:1. 30:1. 31:1.)

Why was the whole book naturally attributed to Solomon? Verse 29—What does "woe" and "sorrow" mean? ("Oh," and "Alas") Explain "wounds without cause." "A man wounded in battle or while pursuing some useful occupation, has an explanation to give. His scars are honorable. Not so with him who has exposed himself to harm in a drunken brawl or to accident by being too drunk to take care of himself."

What different symptoms of the drunkard's wretchedness are given? What are the attractions of wine? What are the peculiar dangers?

Why are the people who have experienced the woe and misery described in this passage still victims to the fascination of liquor?

If drunkenness is as bad as this, how does it happen that boys will not take another man's word for it, but seek the experience for themselves? How long does the fascination of the wine last? What figure does the writer use to describe the tormenting effects of liquor? (Verse 32.)

What does the word "remorse" mean? (biting & gnawing; eating, devouring.)

Explain verse 32. (The swimming eyes fancy they see strange things. The drinker's will is not his own, and he says the foolish things he does not mean.)

How does the writer describe the drunkard's dizziness? (Verse 34.)

How does the drunken delirium differ from ordinary insanity?

What stage follows the delirium in this sad process? (Verse 35.)

What causes this stupor?

How is the man's insensibility at this state described?

What is meant by "When Shall I Awake?"

Is this tragic poem overdrawn?

Next to strong drink, what, perhaps, is our greatest form of intemperance?

The use of tobacco, especially in the form of cigarettes.

Mention some evils of cigarette smoking.

"I am not much of a mathematician," said the cigarette (according to one who knows cigarette language), "but I can ADD to a boy's nervous troubles; I can subtract from his physical energy; I can MULTIPLY his aches and pains; I can DIVIDE his mental powers; I can take INTEREST from his work; and I can DISCOUNT his chances of success." (Pierson.)

Seek Further Answers.

Mention five good reasons for leaving strong drink alone?

Are they equally as good reasons for leaving cigarettes alone?

How many functions of the body does strong drink disturb? (Verses 33, 34.)

Is alcohol a food? Or is it a poison that has the effect of a food stimulant? Or just a straight poison? Do you ever need it? Even for medicine?

What is the best way to avoid drunkenness?

What is a Christian's special duty just now in relation to temperance?

What does Jesus say in Matthew 26:41 is the way to avoid temptation?

The "son" to whom this lesson was given was still young enough to form right habits. Are you?

CONSECRATION—REST.

To step out of self life into Christ life; to lie still and let him lift you out of it; to fold your hands close and hide your face upon the hem of his garment; to let him lay his cooling, soothing, healing hands upon your soul and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in his hands, as the child brings its broken toys to its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy;" to cease to live in self and for self and to live in him and for him; to love his honor more than your own; to be a clear medium for His life tide to shine and glow through this is consecration, this is rest.—Selected.

Thursday, May 5, 1910.

SOMETHING TO THINK ABOUT.

(W. M. Pinson).

(Doyle and myself are in Hiawatha today. Doyle is going to preach. Ha! Ha! Ha!)

St. Joseph, Mo., July 28, 1908.
H. Lewis, Esq.,

Editor News, Gravette, Ark.

Dear Sir: Your name was forwarded to me with several other names of newspaper men, by our association at Milwaukee, through Mr. Bush, of St. Louis. This is strictly confidential and to know a good thing when you see it means dollars in your pocket and prosperity in your family at least. We are all working for the coin, and the time to make hay is when the sun shines. Now to the point. The National Brewers' Association of the United States at their last meeting held in Milwaukee, five hundred thousand dollars were appropriated for aggressive work south of the Mason-Dixon line. What we have most to fear is the South, and steps must be taken at once to check prohibition legislation in old Dixie. I mail to your address, under separate cover, a neat little pamphlet issued in the interests to our organization and I desire to arrange with the friendly press of Arkansas for the publication of our literature from time to time, as original editorials and will pay nicely for this kind of matter. Our association is to keep in the background, supply the press with what we desire printed, and you run it editorially, at terms agreed on. We will get our various kinds suitable for various localities and people. Your LOCALITY has a great number of illiterate people, both white and colored and much personal work is necessary. We have men to suit all classes and conditions. Our Mr. Pat Doyle, one of our organizers, can come to your little town and occupy the pulpit, preach an eloquent sermon for any denomination that will count the most. If in the Methodist he can call the old backsliders to the ALTAR, if in the Baptist can rip them up the back on predestination, if in the Campbellite Church, will preach Phillip and the Unch and talk nothing but water, or any denomination can be substituted as well. Should we fix up a deal, Mr. Doyle would come, have an understanding with you and have arrangements made to preach, and you could introduce him as your brother-in-law from Minnesota, this would look good to the old cranks and he would preach such a discourse that all the old sisters in town would want him to go home with them and partake of their hospitality. He can deceive the very elect. He has the wool pulled over the eyes of Governor Hach of Kansas, and preached in the largest church in Topeka; after getting in the good graces he can talk for high license and it counts

Thursday, May 5, 1910.

THE BAPTIST RECORD

for much more than a dozen whiskey speakers, as they can't draw the class most desired to reach. The program is very elaborate and would require an interview to give you the outlines. Let me hear from you at once, care Personal Liberty League, St. Louis, Mo. Your name is on our books, you are in debt, need money; we have it, and will assist you in case you put your time and paper to our service. You will notice in the back of the little book the names of those who have gone wrong; we could put more names in but will wait until another edition. The man who robbed your jewelry store was a reformer once, but as he is now running a saloon not many miles from you, and is trying to do the right thing; his name is withheld. Be mum and let me hear from you, and should anyone suspect, DENY EVERYTHING, as that is our motto.

Yours for good government,

F. L. Flarity.
Care Personal Liberty League, St. Louis, Mo.

(Use plain envelope to keep down suspicion.

Through request of Anti-Saloon of the genuineness of the above article, of the genuineness of the above article, which was received by me from place and party as written in the above letter. It is quite evident that they "got the wrong pig by the ear" when they addressed me, as I have always stood for temperance, however, they had the facts relating to me being robbed when in the jewelry business.

Herb Lewis, Ed.
Gravette, Ark., March 26, 1910.

Personally appeared before me, notary public, Mr. Herb Lewis, bearing with him the original letter of which the foregoing communication dated at St. Joseph, Mo., is a certified copy of the said letter and certifies and shows sufficient evidence of the genuineness of said communication. Signed in my presence this 26th day of March, 1910.

(Seal) W. M. Frazier.
Notary Public.

Commission expires June 17, 1913.
Gravette, Ark., March 26, 1910.
J. B. Richards, Atlanta, Ga.

Dear Sir: Owing to busy time have neglected to forward you the certified copy of "Brewers' letter," but am enclosing same now, certified to by our ex-mayor, now a notary public, the county clerk not being convenient. But it seems this should be sufficient, and can refer you to Representative W. T. Gann, who introduced the "Gann State-wide Bill" in last Arkansas legislature. Rev. W. R. Wolf, Methodist minister, Rev. C. W. Burks, State Superintendent of American Sunday School Union, and any number of citizens who have seen the original letter.

At the time I received the letter I uttered an editorial, but files are ex-

hausted. In that editorial I denounced the system bitterly, and wrote it under the caption "Not for Sale." Not only that, I personally know one of the preachers whom the brewers employ, he was here some years before I received the above and we all learned him to be one of the biggest frauds that ever walked—he played to the fraternities and did everything possible to "get into the graces," etc. You can rest assured that I guard the original copy of that nefarious communication, keep it under lock and key where I can produce to show "Mr. Bush," "Pat Doyle" or any of the gang, as well as friends of the truth and decency.

Yours most sincerely,

Herb Lewis.

The above is from the Anti-Saloon League Monthly, of Georgia, and should be an eye opener to our temperance people throughout the United States. We have known for some time that the liquor people had employed men to travel over the country, ostensibly as commercial traveling salesmen, peddlers, agents, etc., also that many of the vaudeville troops going about over the country have from one to two and three men and women who are employed by the liquor people unknown perhaps to the managers of parks, opera houses, halls, etc., who make it their business, in song, monologues, dialogues and in other ways, to ridicule the church, make light of the marriage vows, turn our preachers into laughing stocks and hold up our laws, especially the prohibition law, to a gaping crowd of plastic humanity, pick up some mole hill of weakness in the administrations of such laws, make a mountain out of it and try to discredit the law and bring it into disrepute. And a lot of so-called Christians, with hardly enough religion to rattle in the empty shell of a mustard seed, who never, except on "show days" go to church, and NEVER take their children to Sunday School, will go to these questionable vaudeville performances, take their children into that tainted atmosphere and sit for hours and listen eagerly to this sulphuric tirade of abuse heaped upon our best institution, our most sacred laws, our religion and our God, all of which is dictated and paid for by imps of the devil in the shape of some brewer or distiller. If these same Christians (!) ever do go to church, and the sermon is over thirty minutes in length they go away highly indignant at the preacher for "keeping them there forever." (They spend an hour almost daily helping the devil besmirch their children and our cherished institutions, and almost wear when the show closes.) It is high time we were waking up to the insidious machinations of the devil. We may think that because we have a prohibition law that the fight is over, but I tell

you that the fight is just begun. When the organized liquor interests will not stop even at the altar of God to get the ear of the people for the purpose of destroying what we have already accomplished, even going so far that they will impose upon people in the garb of a minister of the gospel, then it is time that every man that has any love of home and God in his heart to get extremely busy with the implements of war, and continue so till this monster is down forever.

Southern Baptist Education Association Will Hold No Meeting Separate From Convention.

(Robert G. Patrick, Pres.)

The committee on program of the Southern Baptist Convention has assigned our Educational Association one and one-half hours for the discussion of education on Saturday afternoon. In deference to the wishes of the committee it has been decided to recall the announcement of the meeting on the evening of May 10th and the morning of May 11th. It is probable that a brief executive session of the Association will be held during the convention to maintain the organization.

REGISTRY CARDS FOR FINANCIAL DELEGATES.

(A. V. Rowe).

I am now prepared to send to brethren going to Southern Baptist Convention cards entitling them to enrollment, and shall be glad to have the names of brethren who contemplate going to the Convention. Of course I make the same request of former years that if a brother finds that he cannot go, that he will return me the card or inform me by postal card, that the place may be given to some one else.

Do not hide the card in some out-of-the-way place where you will not find it, and do not forget to take it with you.

Miracles of healing are not common now. Since the days of the apostles such miracles as they worked have been wholly unknown. To compare the exploits of Christian Science or faith cure with the healing of the lame man at the temple gate is folly. Yet Christ still works his greatest of miracles. The transformation of the tinker of Bedford was as wonderful as the transformation of Peter and John. The world has never lacked men whose lives have been transfigured by the revelation of Christ. The witnesses of his resurrection are still in the world. They are the salt of the earth.

Letter No. 32.
(R. S. Gavin).

(Continued from page five).

of her as she was when drawing her life from your maternal breast, think of her as she is now, and has been for the last several years. How long has it been since she began showing preference for certain "playmates" as companions? Why, one of your objections to her uniting with the church is the fact that some of her companions joined, and that fact made her want to join too. If she can choose between companions, and things, can't she chose between God and the devil? If, instead of subjecting her to a cold-blooded examination, you will analyze with your mother-heart, and mother-tact, her desire to unite with the church, you will find, in its last analysis, that it springs from a wish to do what she believes her Savior and Lord wants her to do. Your daughter is already some older, I know not how much, than she ought to have been when believing on Jesus Christ, and, as such believer, beginning in her obedience.

6. Do You Doubt Her Conversion Because You Have Known a Few Instances of Child-Profession That Proved Spurious?

I recall some isolated cases of "stony-ground" professions among children. I reckon all of us can do that. Not every child that says it is in grace is really in. But why doubt that any are in because it develops that some of them are not? I have tried to study, in an unbiased way, the afterlife of all classes of professors; and I unhesitatingly affirm that the children compare most favorably with any other class. You may take ten children the age of your daughter, and even younger, and compare them with ten professors from any other class you please to choose, and you will find that the per centum of actual regenerations, as evidenced by the fruit-bearing of the after-life, compares most satisfactorily with any of them. I know a great many grown folks who once made a profession of faith in Jesus Christ, and yet their after-life has proven that they, like Simon Magus, are still in the gall of bitterness and the bond of iniquity. Are we to doubt the reality of the regeneration of all the other grown folks because some, "having put their hand to the plough," not only look back, but go back? That kind of procedure must inevitably lead to the rankest sort of religious pessimism. As well argue that all the apostles were corrupt because Judas was a traitor; or that the early Christians, who sold their possessions and put all into a common treasury, were willing to lie to the Holy Spirit because Ananias and his "better-half" lied; or that Christianity is false in every profession it makes because many

who wear the cloth prove by the after-lives they live that they should be classified with many of the Scribes and Pharisees of our Lord's day. Because we sometimes find a wolf in sheep's clothing, must we conclude that there are no sheep, and that everything that looks like one is a wolf?

There are some narrow-guaged souls among us who are ever ready to condemn every minister because now and then goes to the bad. I believe that you think such wholesale condemnation is unreasonable, and as unjust as unreasonable. But if you are not trying to apply this same narrow rule to your daughter, at least in a modified form, then why not? Statistics show that where one child coming into the church at the age of twelve, or younger, turns out not good, at least ten "make good" their profession. Isn't that as good showing as any other class can make?

Bro. Leavell's discussion of the subject, "How to Teach Matthew," was unique indeed. He showed us how this wonderful presentation of the kingdom could be taught and mastered as a whole to the lasting even eternal advantage to teacher and pupil.

On account of Bro. Flake having to preside over the meeting we did not have the opportunity of hearing him much until the last night, when we forced him in to the delight of all present. Bro. Flake had been with us at Houston in January of this year, helping us to do and doing for us a work in a few days which would have been well nigh impossible without him.

Many helpful speeches were made by the different pastors present, whom we were more than delighted to have with us. We all regret that on account of sickness in their homes many of our pastors could not come to the convention, among those kept away by sickness in his home was Bro. Martin Ball, who is secretary of the convention.

The B. Y. P. U. work was done largely by Brothers Leavell and Kimbrough who told us of things we did not know about the training of converts.

All together the work done at the convention was of the highest type and many workers were free to declare what they were going to do for the schools on their return. The three things our Sunday School is now able to do, because of the convention, are the three things we needed to make ours an "A1" Sunday School.

SUNDAY SCHOOL AND B. Y. P. U. CONVENTION.

(L. A. Moore).

The North Mississippi Sunday School and B. Y. P. U. Convention met at Houston April 19-21. A good delegation of visiting workers were present at the first session of the convention. Bro. Arthur Flake, the president of the convention, was here, also Brothers Leavell and Byrd. These three will make any S. S. and B. Y. P. U. meeting a success. Even one of them is a team by himself. The delegates and people of Houston furnished a good congregation at all meetings.

Efficient work was done along the line towards attaining the uniform standard of excellence in our Sunday Schools, as outlined by the workers of our Sunday

School Board. The round tables or open conferences conducted by Bro. Byrd were very helpful indeed. The very candid reports of the different Sunday Schools by their representatives, was occasion for the turning on of light by Bro. Byrd, revealing their specific needs, and then more light and help towards supplying them.

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No Organ Money

Write to Estey for a good suggestion, how to get good money for the purchase of a good organ for Church or Sabbath School.

Address

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A NEW BOOK.

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Letters From a Father to His Son.
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When Senator Vance was running for Congress, he called on an old negro, who had in early life served the Vance family. Asked after his health, the negro replied:

"Mighty po'ly in this worl', but 't's all right over yander."

What we ask in relation to our Lord Jesus Christ is steady, constant obedience to his will, a quiet household life, a business conducted face to face with the decalogue and the whole life lived in the spirit of the love of Jesus Christ.—John Clifford.

St. Vitus Dance, Stubborn Nervous Disorders, Fits

respond immediately to the remarkable treatment that has for 38 years been a standard remedy for these troubles. DR. KLINE'S GREAT NERVE RESTORER. It is prescribed especially for these diseases and is not a cure-all. Its beneficial effects are immediate and lasting. Physicians recommend it and druggists prescribe it to prove its wonderful virtues, will cheerfully send, without charge a FULL \$2.00 SUPPLY.

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FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German American Institute, 584 Grand Ave., Kansas City, Mo.

Pharisaic Goodness.

"I simply can't belong to the organization while that person is allowed to be a member," said a young woman when asked to join a religious society. Did you ever think that if you have a pail partly filled with not very clean water, the more clear water you pour in the cleaner the whole is, and that by and the impurity becomes a very small matter? If one knows himself to be good and upright, all the more is it his duty to put himself where he can help cleanse and purify, make his virtues felt. The stand-off attitude in such cases only gives more power to the conditions one finds objectionable. One whose integrity of character is genuine can't be hurt by trying to purify, and it can do a great deal of positive good when put into action to annul its opposite.—Selected.

Mothers, Protect The Little Ones

Sometimes a splinter gets in the flesh deep and festers; a "skeeter" bite is scratched and makes a big, ugly sore; poison oak or some disfiguring skin disease breaks out on the little ones. Don't let them scratch on without the proper attention—the result is disastrous. Stop these little eruptions of the skin, such as boils, blisters, burns, cuts, poison oak and sores of any kind, with "Gray's Ointment." You can rely on it for a speedy, permanent cure. For sale by your druggists for 25¢ per box, addressing Dr. W. F. Gray & Co., 11 Gray Building, Nashville, Tenn., and the Gray Building, New Orleans, La. writes:

Mrs. E. B. Virgin, of New Orleans, La., writes:

"We have been using Gray's Ointment in our family for 25 years and can recommend it for anything in the line of cuts, blisters, nail punctures, boils, carbuncles, skin bruises and splinters in the flesh."

—St. Nicholas.

Eggs with Cheese.—Combinations with cheese are less common; in truth, many people do not know what a good combination it is. Here is one way: Put a handful of bread crumbs in a shallow baking dish, and break carefully into the dish as many eggs as required. Season lightly with salt and paprika and cover thinly with more crumbs. Moisten with more crumbs. Moisten with half a cupful of rich milk. Sprinkle grated or shaved cheese over the top, with a few bits of butter, and bake in a quick oven. Serve in the dish.

Hard-boiled eggs, chopped and covered with a white sauce to which cheese has been added, make a popular luncheon dish. Try it with whole-wheat bread and water-cresses.

To vary dishes of eggs, by combi-

nations with tomatoes, Bermuda onions, spinach or asparagus, and, of course, with even a very little finely-minced ham or other meat, is not difficult, and the result is very satis-

factory.

Dorothy.

How Pat Counted Them.

Racial pride is a kind of patriot-

ism that lasts as long as any senti-

ment. A stranger in Milwaukee,

seeing an Irishman at work on the

street, asked him what the popula-

tion of the city was.

"Oh, about one hundred thou-

sand," was the reply.

"A hundred thousand? It must

certainly be more than that," said

the visitor.

"Well," said the Irishman. "It

would be about three hundred thou-

sand, I guess. If we were to count

the Dutch."—Lippincott's.

"Mighty po'ly in this worl', but 't's all right over yander."

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What we ask in relation to our

Lord Jesus Christ is steady, constant

obedience to his will, a quiet house-

hold life, a business conducted face

to face with the decalogue and the

whole life lived in the spirit of the

love of Jesus Christ.—John Clifford.

"It's the doctrine of the Bible,"

answered the old man.

"Uncle Ephraim, do you think I've

been elected?" asked Vance again.

"Massa Zeb, I'd a leetle ruther you

wouldn't draw that question. I'm too

near de grave to tell a lie, but de

de fac' am, I never yet known nor hear

tell of no man bein' elected what

wan't a candidate."

Catch-Up.

Little Lucy Locket
Has not a single pocket—
No place to carry anything at all,
While Lucy's brother Benny,
He has so very many
In which to put his marbles, top and
ball,

That when he's in a hurry
'Tis sometimes quite a worry

To find the one he wants among
them all.

Now, why should Lucy Locket
Not have a little pocket—

A handy Little pocket in her dress?

And why should brother Benny,
Who doesn't need so many,

Be favored with a dozen, more or
less?

The

Thursday, May 5, 1910.

DEATHS :-:

S. N. Bush.

Died at his home near Georgetown Feb. 5, 1910. Bro. Bush was a leading spirit in the Bethlehem Baptist Church. He led his brethren in the building of a new house. He did great work in building up the Master's kingdom in a spiritual way. He was loyal to his pastor and appreciated and encouraged all ministers whom he met. As a citizen he was true. He served his people for a number of years as supervisor and was found faithful. He leaves an invalid wife and four children to mourn their loss. He led all his children to Christ, one of whom is a deacon of the Baptist church. He is greatly missed by us all. But our loss is his gain. May the Lord bless the sorrowing.

J. C. Buckley.

THE DEAD PAPOOSE.

The teacher was weary, the day was done,
And he sat by his door in the setting sun.
But his eyes and his thoughts were wandering far
O'er the fields where the ponies of red men are.
When, out from the shades he sees appear
A dusky form that was drawing near,
With downcast eye and measured tread,
For he bore a burden—his child was dead.

"Teacher," he said, "my heart is sad,
My child is dead, the last I had.
One, two, three have died before;
Now Shago is gone, and my heart is sore.

When the others died I laid them high
On the mountain crag, where the boulders lie;

But, Teacher, you tell of a lovely place—
Is it alone for the white man's race?

And if my Shago should go there,
Will the white boys, think you, drive him away?

You tell of a Jesus, and say he will come

And take little ones to a beautiful home.

Now, if Shago should lie where white children do,

Do you think oh, Teacher, say it is true—
Are you sure that he, a poor Indian boy,

Could enter that beautiful home of joy?

His clothes, I know, are not like the rest,
We have none such, but we did our best.

A blanket red, we wrapped him in,
And over that, too, another skin.

And moccasins soft, all wrought with beads.

Say, do you think that is all he needs?
And they will not drive my boy from there,
For want of such clothes as the others wear?
Well, Teacher, my heart is lighter, but oh!
Can't you tell me how I, too, may go?
And if to that beautiful place I come,
Do you think for the red man there may be room?
And will men with the fire-water be there, too?
If they are, then I do not care to go.
Come to my camp; my people are blind.
And the Jesus way they will never find.
You have heard this story o'er and o'er;
Say, why have you never come before?

A Grateful Stranger.

Clubs are as various as the people who compose them, but somehow one always expects a certain amount of sociability to be found in them all. Judging from J. M. Barrie's story about the Athenaeum Club, told in Tit-Bits, there is one London club where reserve is more honored than cordiality.

On his first appearance at the club, Mr. Barrie declares that he asked or some information from a gentleman sitting near him. To his great surprise, the older member not only told him all he wanted to know, but insisted on Mr. Barrie dining with him and taking supper afterward, although neither of them knew the other's name. Upon Mr. Barrie protesting that he could not possibly accept so much kindness from a stranger, the other immediately replied: "Don't mention it! Don't mention it! Why, I've belonged to this club for twenty-five years, and you are the very first member who has ever spoken to me!"—The Standard.



This Little Saw Mill Outclasses a Portable

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The mill in the picture cuts lumber as nicely as the largest circular; yet is easily moved and may be taken to timber where it would not pay to place heavier machinery. Is especially adapted to plantation use or small tracts. Can be well handled by one man, and bunches of trees yielding a few thousand feet may be sawed, with a handsome profit.

For this mill, if desired, we furnish an engine and boiler on wheels, in sizes up to forty horse power.

Let us mail you our big, new, illustrated catalogue. It is free.

Special Offer
to owners of
Edison Phonographs

Unless your Phonograph is of the latest type it will not play Amberol (four-minute) Records without the Amberol attachment. Without this attachment it is furnishing only half the entertainment it should.

To introduce Amberol Records into your home and demonstrate the added advantage of having an Edison Phonograph that will play both the Edison Standard and Edison Amberol Records, any Edison dealer is authorized to equip your Phonograph with an Amberol attachment at a small charge—\$4.00 to \$7.50—according to the style of instrument you have, and give you, for \$1.00 additional, ten specially made four-minute Amberol Records. That is

Ten Amberol Records for \$1.00
If You buy the Attachment

These special Amberol Records are not for sale and will not be listed. They have been made for this special purpose. Go to any Edison dealer and hear them. Then you will realize what an Amberol attachment means to you. If there is no dealer near by, write us.

Edison Phonographs..... \$12.50 to \$200.00
Edison Standard Records..... .50c
Edison Amberol Records (play twice as long) .50c
Edison Grand Opera Records..... .75c to \$2.00

National Phonograph Company 100 Lakeside Avenue, Orange, N.J.



You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Thursday, May 5, 1910.

Thursday, May 5, 1910.

Wisdom of the Woodpecker... Let us pause a moment as we progress with the arguments denunciatory of the high cost of living, the total depravity of trusts, and the all-round depravity of plutocracy in general, while we consider the wisdom of the humble woodpecker as he applies it to the isolated problem of food.

The woodpecker, for real, practical knowledge and foresight, has the owl bedecked in a dunce cap and arrayed in motley. This smart little bird is able to see afar beyond the end of his bill. He not only lays aside things for a rainy day, but he makes them work while they wait. When autumn leaves begin to fall and hints of frost are in the atmosphere, the woodpecker puts in his spare moments hiding fat, juicier acorns in nice little cavities pecked out by himself in ancient and decayed pine trees. By the time winter has wrapped old earth in its chill embrace and clothed the woods in dreariness, the busy little woodpecker has a hundred or more of these succulent acorns scattered around, here and there, but always where he knows they will be safe until he wants them. Curiously enough—and thereby hangs this tale—the woodpecker is not a vegetarian, however. He prefers fleshy repasts. Were he a human being he would not join the beef boycott. He would find a rule worth two of that. He would beat it at its own game—wise little woodpecker!

You see, the woodpecker lays aside his acorns in such wise and in such places that, though they be hidden from outside interference, they are not beyond the reach of certain living creatures that most do congregate in pine trees aforesaid; so when hard times come and hunger gnaws at our diminutive hero's vitals, he flies away to one of his caches—stretching the word's meaning a trifling, to be sure—and there uncovers that which recent yewas a fat and juicy acorn, but now is, in woodpecker philosophy, at least, a bundle of extremely appetizing and palatable worms.

The moral of this recital is so obvious, and the subsequent and merited hungerless estate of the woodpecker so plainly indicated, that we deem it not worth while to elaborate the discussion or amplify the argument. We merely serve it up au naturel, as it were, knowing and believing that it carries its own lesson written so compellingly and attractively that even he who runs may read.

Cute and erudite little woodpecker! How many mere men live their three-score years and ten without accumulating a tinge of the smartness you demonstrate in the matter of acorns and worms!—Washington Herald.

E. What? Next? What are you going to do when you leave school? WHY not learn Book Keeping, shorthand or Telegraphy or prepare to be a General Office Job? This College is conducted by practical business men and when we finish with you can step right into a position. We will help you get it. Write for circular. American Business College, Inc., 49 Carondelet Street, New Orleans, La.

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Thursday, May 5, 1910.

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The Indian Woman.

The Indian women, as in all nations whose God is not the Lord, are very degraded. But their hearts are easily reached by Christian influence, and they are anxious to abandon their savage life, they are ready and apt to learn. Much good has been done by the government schools among the various tribes, but intelligent government officials recognize more and more that civil administration must be supplemented by moral and religious influences, and that it is only through the power of the gospel of Christ, that the Indian can be brought to a high state of civilization. Hence they are calling on the churches to teach these people that "the fear of the Lord is the beginning of wisdom and to depart from evil is understanding."

The Indian's Home.

It is a common notion that the Indian has no idea of a home because he is always moving as the season and the game may call him. There is added to this reason for the belief, the fact that in the Indian language no word is found by which to render our word "home." A missionary writes on this point:

"It seems to me that the Indians do have some of the ideas of home. To them as a nomadic people perhaps no particular place was home, but the whole country through which they roamed was home."

"Some years ago I was traveling with an Indian woman. Her early home had been in Minnesota, but she had been among those who, after the outbreak of '62, had gone to eastern Dakota."

"On this journey, as we traveled into Minnesota, one after another of the landmarks were recognized by her, and her reminiscences came quick and vivid. Here was Sleepy Eye, named by her grandfather, where they forded the river; there was where they hunted for game; there where they gathered the wild rice.

"Ah," she said, "Minnesota is a beautiful country—so different from Dakota!"

"Homesick longing was in her voice. Minnesota was home to her even after all these years.

"The children of a missionary family went away to school, and when they came back for vacation, one after another spoke of how pleasant it was to be at home, or how sorry they were for other boys and girls who did not have such a home. The mother, who had been silent all this while to her own feelings, finally gave word to them, and told how she had longed for a better home for them. They were almost too astonished to reply, but at last the little girl of the family went and put her arms round her mother, and said, 'Why mother, you are home!'

"I fancy something of this feeling was had by a little six-year-old Indian girl who came to Oahe School. She had said goodby to her parents without any show of emotion. She was very fearless, very friendly with the teachers, very much interested in all the new things she saw, but as the day wore away and the evening came on, she came and stood by me



as I sat sewing. I was the only one who could talk Dakota to her. I looked up at her and saw the tears welling up in her eyes, and I said, 'Why, Maisie, what is the matter?'

"She answered, sobbing, 'I won't see my mother for a long time! Poor little homesick soul! Mother meant home to her.'—Youth's Companion.

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Thursday, May 5, 1910.

DON'T SMOKE CIGARETTES! WHY?

(By O. R. Miller, Field Secretary of the Reform Bureau, Washington, D. C.)

1.—Cigarettes Injure the Mind.

Cigarette smoking is injurious to the mind because the poisonous drugs put in the cigarette tobacco and the cigarette wrappers, and especially the poisonous gas produced by the smoking of the paper and the tobacco together in the form of cigarettes, makes a boy dull, stupid, sleepy and dopey. The boy who uses cigarettes cannot keep up with his class in school, and while other boys are being promoted he makes no progress, for his mind is so affected that he cannot study, or he cannot remember what he tries to study, hence he loses his interest in school and sooner or later he drops down and out.

School principals all over the country have said to me that they could tell when a boy began to smoke cigarettes by its effect on his studies.

A school principal in one city told me that a bright boy in his school who stood at the head of his class began to smoke cigarettes, and within one year he stood at the head of the other end of his class! He lost the power to apply his mind to study, hence dropped down lower and lower in his grades until he was the poorest in the class.

Cigarettes weaken a boy's will power and blunt his moral sense of right and wrong, thus tending to lead him into crime and immorality.

2.—Cigarettes Injure the Body.

Cigarettes weaken the action of the heart and make it beat feebly and irregularly. A healthy heart is like a strong pump which forces the blood to every part of the body, and it beats with the regularity of a perfect clock. But when a boy begins to smoke cigarettes the strength and regularity of the heart's action is injured. Anything that injures the heart injures the whole body, and therefore ought to be avoided.

The United States government, when enlisting soldiers for service in the Spanish-American war and for service in the Philippines, found that of the young men who were habitual cigarette smokers, not one in ten had a sound heart! Hence thousands of young men were rejected.

Dr. Benjamin King, of Philadelphia, who was a government examining surgeon in the Civil War from 1861-63, says that the average rejections during those years did not exceed 13 per cent, but that the number of rejections during our Spanish-American war was almost three times as large as during the Civil war! He attributed the large increase of rejections almost entirely to the spread of the cigarette habit.

I felt sorry for the young man, and after he left I said to the lumber merchant, who was a German and a stranger to me, "Why did you turn down that young man so cold-heartedly?" He replied: "Oh, those fellows what smokes cigarettes are half-gone. They are no goot: I gots no use for them. I could use that young man now, but I gots no use for a cigarette user." That was the



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Thursday, May 5, 1910.



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end of it. It was not a matter of sentiment, but of cold business with him.

Many great business firms will not employ cigarette smokers. Such firms as Marshall Field & Co., of Chicago; Morgan & Wright Tire Company; the Chicago & Rock Island Railroad, and also the Government Weather Bureau have told their employees that they must give up their cigarettes or give up their positions.

The president of a large bank said to me, "We never employ a cigarette smoker in this bank." When asked why, he replied, "Because we feel that our money is safer if it is handled by young men who do not handle cigarettes."

President Roosevelt Never Smokes.

President Theodore Roosevelt never smokes cigarettes; neither does he ever use tobacco in any form. A few years ago Mrs. Carrie Nation walked into the headquarters of the National Anti-Cigarette League, in Woman's Temple, Chicago, and, seeing the picture of President Roosevelt hanging on the wall, she jabbed her umbrella through it, saying she did not want to see a cigarette smoker's picture in an anti-cigarette headquarters. Miss Lucy Page Gaston, the superintendent of the League, replied that she did not believe President Roosevelt smoked cigarettes, but she would write to his private secretary and find out, and she received a prompt reply saying: "President Roosevelt does not smoke cigarettes; neither does he ever use tobacco in any form."

This fact was confirmed by President Roosevelt to the writer's twin brother, Rev. Rennetts C. Miller, of Hartford, Conn., in an interview at the White House on June 2, 1906. In the course of the interview he told the president of his interest in the anti-cigarette work, whereupon the President spoke up warmly, saying: "I wish you great success in your work. I never use cigarettes, nor tobacco in any form, for that matter."

Now, with all these facts before us, was not Bob Burdette right in saying, "A boy who smokes cigarettes is like a cipher with the rim knocked off"?

A Suggestion to the Girls.

The girls ought to frown on cigarette smoking among the boys. It seems to me that a sensible girl knowing the great injury of cigarettes to a boy's mind, body and future success in life, ought to refuse to walk on the street with a young man smoking a cigarette. In fact, a girl ought to decline the company of any young man so long as he smokes cigarettes. The girls can help much, if they will, to drive cigarette smoking out of their town.

Nearly all the states of the union have passed restrictive laws against the sale of cigarettes—most States forbid the sale to boys under 16; some forbid their sale to all persons under 21. Six States have prohibited the sale of cigarettes, and every State should follow their example.

Our Bureau is trying to arouse a great popular interest in the cigarette question and at the same time

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